M1483
Tuesday, November 5, 1968
Boston

Ed: Okay, Mr. Nyland.

Mr. Nyland: Yah, Gunther, are you all set? Yes?

So, what will we talk about tonight. I understand we should not have a lecture. So, it'll be questions and, if possible, not too lengthy answers. And with many people in the Group it ought to be easy. And by the way, I listened to last Tuesday. There was one particular thing that struck... Who is Tony?

Tony: Here.

Mr. Nyland: You talked about pre-visualization, did you?

Tony: No, I didn't.

Mr. Nyland: No. Who did?

Tony: It was Andy, I think.

Mr. Nyland: Andy? Is Andy here? Yah? Were you talking about that? Did you get a good enough answer?

Andy: Not really, no.

Mr. Nyland: Is it you really don't know?

Andy: No, I ... I think I got part of the answer last week, but it's still a little bit unclear to me.

Mr. Nyland: As a means of Awareness or Waking Up, it's not much good. There was a little bit made, that it would really would be quite a useful kind of a thing. If I understood well enough what you meant, it's to imagine something that is going to happen, as far as your posture is concerned, before it happens, and then you take a little time, you try to visualize it and then you go into it. I think you added a little bit more, that then you changed what you had visualized before. Maybe I ... I got that wrong. But assuming for a moment that you actually visualize what you're going to do and that you execute it, when you do this at the time that you were preparing for it you also make sure that you are actually going to do it, and with your ordinary

mind you become interested that you are doing it correctly. And it is not a question that you are identified with your ordinary mind in what you are doing, but so much energy will go in that direction that there is very little left for wishing to be Aware—as if then the little 'I' could be Aware of you—when you are so concentrated in doing that what you have visualized. You see, it's not only a question of being able to see what's going to happen, you become interested also in actually doing it in accordance with what you have visualized.

The advantage of this kind of thing is that before you go into an activity and you, let's say, 'stand still,' you break then a mechanical quality in yourself, and it is that mechanical quality that will enable you at that time to remember that you break the mechanicality for a definite purpose. So then, as you are standing and as you are waiting, you try then to become Aware of yourself.

Now, when you are Aware of yourself and you go into motion, energy of course is used for that and your mind is used for it, and very often at that point when you start you lose it. You can verify it quite easily when you sit in a chair; and you are in a chair and you try to be as much Aware as you can, Awake if you can—'present,' or what you might call 'Conscious' of the fact that you exist—and then when you want to get up there is an order from your mind to your muscles to get up, and that takes a lot of energy—much more than there is available for the wish to continue for the 'I' to exist. It's practically impossible. You can try it, and then you will see that whatever you hope you can visualize, when it actually takes place it is not so much the position ... and you could change the activity itself as a movement, and when you reduce that in a very slow rhythm, then you have a chance to hold onto something.

You understand what I am talking about? Because you have to be very clear about what is needed for trying to be Aware, and I'm not certain that you are.

Andy: I understand what you mean by losing energy.

Mr. Nyland: Do you understand when I say energy is 'needed' for 'I' to Observe you, you understand that?

Andy: I understand that, but I'm still not... I gather you're saying that ... that the more important moment—of being Awake—is not when you continue something that you pre-visualize even if at that point it's very subjective, but at the moment that you stop—that is, you actually stop walking or whatever you're doing—that's the more important moment.

Mr. Nyland: The reason why one does this is in order to have an experience of Awakening.

That's the whole aim. It's not even doing the movement, and it has nothing to do with pre-visualization, than only as a means for the fact that something exists which is Observant to me. So the purpose is, in that sense, then to become Conscious even for one moment, and the way we determine Consciousness is that there is something in me which becomes Aware of the rest of me—that is, a little part of the brain which then functions as a receiving apparatus for impressions, receives from me as my body behaves.

So you have to be very clear about what is meant by 'I'. 'I' has nothing to do with your thoughts, and it doesn't function as our ordinary mental activity, and it has nothing to do with your feelings, and it doesn't act in any feeling way. 'I' as an entity, small as it may be, functions only as an observation apparatus, a recording apparatus; something that records facts, and the facts are about myself. So you have to be clear about the separation of something that starts to function differently from your ordinary existence.

Is that clear? Okay.

Andy: Thank you.

Mr. Nyland: So, now questions. Don't hesitate now because, particularly new people, those who made the trouble and went to the trouble of coming here, you come for a definite purpose.

Yah.

Questioner: Would you say that then Consciousness is that part of the mechanism which coordinates all the other parts?

Mr. Nyland: No.

Questioner: Why not?

Mr. Nyland: No. Well, why would you want it to be?

Questioner: Ah, because ... because it seems to me that, ah, in terms of relativity, relativity of awareness, uh, a person is most aware when he is trying to harmonize two parts.

Mr. Nyland: Is that your definition of Awareness?

Questioner: Maybe. I'm just trying to figure out what it is.

Mr. Nyland: Let's figure out first what we mean by it.

Questioner: Okay.

Mr. Nyland: Have you any idea?

Questioner: No.

Mr. Nyland: Have you ever read anything?

Questioner: A little bit.

Mr. Nyland: What?

Questioner: Ah, In Search of the Miraculous.

Mr. Nyland: Good. Did you get anything out of it as far as a definition of Awareness? We use the word 'Awareness' in a very special way, not at all like we do in ordinary life. There are several words that we happen to take out of ordinary language and apply a certain content to that word, and that's the way we use it. So when you talk about 'Awareness,' you have to be very clear what is the definition à la Gurdjieff. When you talk about Consciousness, also you have to be very clear about it. Because if it is not clear, then you don't know what we are talking about and I surely don't know what you're talking about.

So, now repeat your question. What is it you wish to know?

Questioner: Well, I think you already answered my question. I asked you if you thought Consciousness was, or could be, the coordinator of that energy which coordinates all the other parts.

Mr. Nyland: Well, my answer was "No."

Questioner: Right.

Mr. Nyland: But that doesn't help you any.

Questioner: Well, ah, it would help me if you could tell me what you feel Awareness is, and what Consciousness is.

Mr. Nyland: Now I can tell you what it is, not what I feel.

Questioner: What is it.

Mr. Nyland: Awareness is a moment in which a certain part of me is Aware of that what is me as existing, and accepts the fact of existence as a cold, intellectual fact without any wish to change the fact, and registering this particular impression at the moment when it happens.

Questioner: Okay. And what is Consciousness.

Mr. Nyland: Consciousness is the functioning of the mind in accordance with an Awareness process, which is extended not only of a moment but the extension of moment, if you wish, 'in time.'

Questioner: So that one may function?

Mr. Nyland: When it functions in a certain mental way, but recording facts which are pure intellect.

All right?

Yah?

New Questioner: What is the relationship between Consciousness and Will?

Mr. Nyland: Have you any idea what is the relationship between what we now call 'activity' of the body or a personality, and the thoughts and the feelings?

Questioner: Ah, I think so. I do believe that I have also read the same book, and that it says, ah, that most of the things that we believe we are in control of we certainly aren't, both of our body and of our mind and of...

Mr. Nyland: When you read that, of course you won't believe it.

Questioner: No, I did believe it, as a matter of fact.

Mr. Nyland: Yah? Really? Why?

Questioner: Well, I don't know, but it seems to me from having...

Mr. Nyland: Yah, but that's not clear.

Questioner: ...looked at myself that ... well I mean, you know, it certainly isn't a clear, hard, cold, you know, fact like a stone...

Mr. Nyland: Usually what we call an 'activity' of a Man is indicated by whatever he thinks and what he feels. There are certain activities of the body which belong to the body itself as certain requirements. But many times I call that what in ordinary life might be called the 'will' and I would like to call it the result of a wish, it is because I think something or I feel something, then I act on it. It is a relationship of a personality when he lives in ordinary life.

As far as Consciousness and Conscience and Will are concerned, they belong to a different kind of level of Being. Since mental functions, as we know, are expressed in the form of thinking, that what is of a higher level as Consciousness mentally belongs to a sphere where Consciousness is in accordance with what I defined as a continued Awareness, where Conscience has become ... has taken the place of one's feeling or even one's emotional activity, and then whenever there is, between Consciousness and Conscience, a certain relationship which means that that what I am as a personality, but this time containing Consciousness and Conscience, execute that what I then ... I don't want to use the word 'feel' or 'think,' but that what I am Aware of and that what I am emotionally involved in, becomes my Will. Will belongs to the level of what we call an 'Individuality,' a wish in ordinary life belongs to a personality. The idea of Man growing, would be from one level of what we call 'unconscious,' to a level of

self-Consciousness.

Does that answer it?

Yah.

New Questioner: What do you feel, or what is, in a certain sense, ah, do you feel is the prime motivating force, in life, of life?

Mr. Nyland: The wish to continue to live. But you see, that is the way it expresses it, really—as a wish, almost going over into the actuality of living—the wish has to come still from another something within oneself...

Questioner: What is that...

Mr. Nyland: ...as a realization of what one is.

Questioner: Well, what would that first thing be?

Mr. Nyland: It is a human being who has a wish to continue to live, as soon as he wishes to live he has to ask himself, "What for." Because otherwise there is no reason, and he should not have a wish. So the fact is based on the acceptance of that what a Man is, and he wishes to continue to live because he hopes for something else that, by means of living, can be reached.

Questioner: Is there a primary something else, or is...

Mr. Nyland: I don't think it is primary, and only starts with that. It will take on immediately a different kind of forms. Because a Man is not alone when he has relationships with other people or when he has to do certain things on this ... on this Earth. When he wants to live on this Earth and continues, then he has a definite aim to do certain things on this Earth; and you can say for his benefit, for his agreeableness, for his joy, for his existence, and if he is a little morose perhaps for his suffering but, you see, it's only a very small part of a Man as a Man should be, but in most cases that is really quite sufficient. Because people are interested in making a little living and having some food to eat, and sleep and all the rest, and if they can have a car in the garage and chickens in the pot and a house in the country, maybe after a little while having labored for that, they feel quite satisfied.

I think as soon as the emphasis is on material forms for a person, partly that what he uses to keep his body going and what he uses for manifestations of a different kind so that his body becomes beautiful or attractive or whatever it may be, and as long as there is enough interest for him to get along in the world and intellectualize and also to feel a little bit—and particularly in the direction of art or whatever he wants to create—I think that a Man very soon becomes

satisfied. I am sorry that they are, but I think in general it's the case. And taking it from another standpoint, I don't think that it is really necessary for every person to develop.

Questioner: To develop what.

Mr. Nyland: To develop himself more than what Mother Nature has given him. So when you ask about the 'prime purpose,' it's quite different for different people. It depends where I wish to live and how far I want to go, and if I have an unquenching thirst for wanting to go, the end is not in sight. It depends entirely on what you wish to develop. If it is a material plane, it can be satisfied on Earth. If it is an emotional one, it has to be satisfied partly on Earth and partly somewhere else—that is, as a spiritual possibility of a development—and if it is intellectual it can be satisfied to a certain extent—and a small extent—on Earth, and the greatest part should be satisfied by a Man who wants to understand the universe and the Cosmos.

Now, one can elaborate a little bit on that. Emotionally if a Man is interested in his possible spiritual development, it will have to do with the laws and rules of the universe as expressed in the forms in which they now exist, and not intellectually but emotionally. So then his interest becomes a form of creation, and to some extent wishing to become part of such a creation ... and this develops in him a feeling of religiousness. So if that is his aim, he can go in the direction of a certain religion—or at least unity with God, or whichever way he wishes to define that—and for him, then, emotionally he can become satisfied in unification, like a mystic would be satisfied when he reaches his ... his own Godhead. Intellectually it may be scientific and it may be philosophy, but whichever way it is, there is definitely something that I want to find out about the reason why I exist, and that becomes an intellectual process.

So you see, there are so many different shades of a Man, and when you say "Why," I do not know. But for you, you must know, because for each person it has to be quite defined. What is it that he wishes when he gets up in the morning; if there is joy for living or if there is a reluctance, does he actually want to do something or does he want to get away with practically nothing, is he interested in work—not necessarily on himself but if he is interested in activity. If he his gregarious, does he wish to become a hermit, does he want to write or whatever he wants to create—it all depends where his aims are. Each person should define it.

Questioner: Do you believe that, uh, God is going to set up a supernatural government on this planet?

Mr. Nyland: Who is God?

Questioner: Well, the God most people...

Mr. Nyland: I don't know. I don't know what most people think. I know what I consider God for me.

Questioner: Do you believe that the God that you consider is going to, uh, manifest Himself in a, in a so-to-speak 'supernatural government' on this planet?

Mr. Nyland: You would like my definition of God?

Questioner: No, not necessarily. I would like to know if the God you believe in, whatever the definition is, if you feel that this God...

Mr. Nyland: It would mean, how do I consider Earth.

Questioner: Well, that's all right.

Mr. Nyland: No, it's not all right, because maybe I don't consider it.

Questioner: You don't consider what.

Mr. Nyland: Earth. I may, for instance, consider Earth as a temporary state in which I happen to live, and on that would depend what I consider God to be. So that if I think that God has enough interest for the people on Earth, then of course I will make my God in that kind of an image. Because if I consider conditions on Earth that I don't like and I would like to have changed, naturally if I believe in any kind of a superhuman or a supernatural being, I would ask Him to make such changes; and if He doesn't do it I will pray to Him, and if then it doesn't happen I still can have belief that someday it might happen.

But that has to do with my condition on Earth, the way I think that Earth ought to be run. Now, if I don't like the Earth I can have two viewpoints; either I accept it the way it is without knowing why it is that way, or I can accept it the way it is now and then adapt myself to the conditions and then try to alleviate whatever I consider evil. You know... But all that has very little to do with a superhuman being or, as we might say, His Endlessness governing this Earth. Logically, it's a little bit against any kind of a reason. Why should Earth be selected, out of the totality of all the so-called 'heavenly' bodies existing, if God is Omniscient and Omnipresent? Are those the attributes that I ascribe to God? Naturally if I say "Yes, that's what He is and He's also Omnipotent," then I will say I can leave it there. Who am I to tell God, or who am I even to ask Him? No, I think it has to be put on an entirely personal basis, and from that, then, one starts to extend it and explain certain conditions in the rest of the world. And whatever then the world has as place in the solar system and whatever the solar system means in regard to the Milky

Way, whatever it may be it is quite stupendous. And therefore I'd much rather stay a little bit more at home, to see what I can do if I can have a God in my own garden.

Yah.

Gunther: About a week ago or so, in the morning I was making an effort to Observe myself in my bedroom, and I was ... what I was trying to do at that time was to be more definite about trying to make a separation first, and that helped a little bit, and something happened that was ... I don't think I've experienced before, where for just a second, a split second something seemed to be Aware of me making an effort to be Aware of my body...

Mr. Nyland: Ah, hmm.

Gunther: ...and it was just a flash and then it went away. And I tried to bring it back but I ... I didn't succeed. At that moment, the state of me I remember it, and being here tonight I was reminded of it.

Mr. Nyland: It is quite right. Sometimes one becomes Aware of an Observer trying to be Aware. You see, if I say I wish to create an 'I', if that is so, where did that wish come from? Because if it is in my ordinary mind, my mind wouldn't think about the possibility of something Objective, so a person has to be really threefold before he can become two, and that what really takes place in a Man—sometimes we say his best wishes or his best thoughts—force him to try to create an 'I'.

But again, why the best wishes, the most pure wish, and the most pure intellectual thought? Again, that is instigated by something that is within Man. And that what is within Man is what we call 'Magnetic Center.' That is the cry of his life, and at times that becomes noticed: that there is something that is alive which at that moment realizes it is not in the proper place in relation to the totality of life. So, that really the fundamental reason for a person wishing to work is to set that life free, and he uses as means the creation of an 'I' in order to help. That is why this concept comes up every once in a while. I Observe myself, but something is observing that kind of activity. When the Moon was split off from Earth Anulios also was split off and then there were three, and that what really causes me to wish to Work is Anulios. But that is unseen, and it has to look to the Earth through the manifestations which are that what is a Man as represented on Earth, that is the Moon.

Think about it, Gunther.

Yah.

New Questioner: Mr. Nyland, I've also had that experience very often, and it's appeared to me at the time ... when I thought about it afterward, to be a detriment to Waking Up. That is,...

Mr. Nyland: It doesn't last long enough. It never can be a detriment. When you start giving it the thought afterwards—the memory—that's your fault. The experience itself is never a detriment. It will not cause any harm, because it's gone in a moment. Moreover, you cannot prevent it. If it happens, it happens.

Questioner: Well, a minute ago you were talking about the three ... the three forces, and I'm not sure I understood that.

Mr. Nyland: Good. Then you don't have to think about it.

Questioner: But, but I do need clarification, I think, because again I want to know whether to continue to Work when there is another...

Mr. Nyland: Oh, you can. You already have stopped Work at that moment. You can start a new cycle of Work if you like. For that moment it's gone, you're back in ordinary life; because even that there, you have some anxiety about what has happened, it's unconsciousness. If with that you say "Now there is a stimulus, I want to make an attempt again to Wake up," it's quite right, but it has no connection.

Questioner: Is ... is that the kind of thing that would be useful?

Mr. Nyland: To some extent, whenever there is any experience that has to do with life not of this Earth—and it may be in certain surroundings around the Earth, or extending further into the universe, into Infinity—any kind of thoughts, any kind of a feeling about that can stimulate you to a wish to grow up.

Questioner: Thank you.

Mr. Nyland: All right?

Questioner: Yes.

Mr. Nyland: Yah?

New Questioner: Uh, what is the 'Fa'-bridge in emotional life?

Mr. Nyland: How'd we happen to come about that, now.

Questioner: Um...

Mr. Nyland: Are you familiar with the emotional body?

Questioner: In some ways I think so.

Mr. Nyland: Yah? Go ahead. What do you think of it?

Questioner: I don't know.

Mr. Nyland: Have you any idea what a 'Fa'-bridge is?

Questioner: Well, I have, ah, some experience of ... I don't know how to tell you.

Mr. Nyland: Have you any idea about an Octave, why we use this particular explanation of an Octave? Because that's where the 'Fa' comes from.

Questioner: Yes, I know.

Mr. Nyland: Yah. Have you any idea why that is used?

Questioner: Well, I've heard your explanations of...

Mr. Nyland: Yah, but do you know it by experience?

Questioner: I'm not sure. I couldn't think...

Mr. Nyland: Then it is really quite theoretical, isn't it?

Questioner: Yes.

Mr. Nyland: Or are you building a bridge for your emotional body? Are you?

Questioner: I don't know. Can I?

Mr. Nyland: How ... shall I tell you how to get material?

Questioner: That's what I want to know.

Mr. Nyland: When you make impressions Conscious.

Questioner: Impressions?

Mr. Nyland: When you make impressions Conscious. When I receive impressions in an ordinary sense, through sense organs, I receive them because there is a certain form of behavior connected with that kind of impression—touch, hearing, seeing—which is a condition of my body. And therefore when I, in ordinary life, see or hear or touch or smell, then my body is in a certain state which, when I say I have to Work, I will accept for whatever it is. At such a time there is a recording of that kind of statement of my existence, which existence happened to exist as the result of the five sense organs functioning. When this statement of myself existing reaches the part of the brain where the Objective faculty is situated, it has energy, and it is that energy that is called a result of a Conscious impression, and that is the energy which will flow over to the 'Fa'-bridge in order to build a bridge.

I hope I didn't make it too confused.

Questioner: No.

Mr. Nyland: The 'Fa'-bridge in a human being is the moment he is born, because then he starts

to breathe and because of breathing he completes his body—that is, 'Sol-La-Si.' 'Do-Re-Mi,' for a human being is a period of gestation. It's exactly the same as an emotional body. At the present time in human beings the 'Do-Re-Mi' is emotional, is a period of gestation. In order to overbridge that 'Fa' to the 'Sol-La-Si' of an emotional body, he has to Wake Up. That is, he has to be born, and we call it then a 'renaissance.'

All right?

Yah.

New Questioner: What activities, uh, of mind and of body should one undertake to Awaken?

Mr. Nyland: I don't think you should, really, because you're active as it is.

Questioner: I beg your pardon?

Mr. Nyland: Your body is active as it is. It exists all the time.

Questioner: How does one become Conscious and be able to make impressions Conscious?

Mr. Nyland: Whenever one wishes to Work, one starts in motion something that you call a 'recorder' where, in this recorder, there is something I call an 'Observer'; so that that what I have to do in order to grow up into Consciousness, is to accumulate, in the first place, facts about myself which are truthful, about which there is no question, I do that by trying to make something that will start recording Objective facts. I call them now 'Objective,' because they are, without any question, what they are. That is, about an Objective fact there is no personal opinion, there is no classification and there is no like or dislike. With other words, one says that that what Observes has to Observe and collect facts, but in that Observation the facts have to be recorded Impartially, and in order to eliminate associative forms or thoughts, the fact has to be recorded Simultaneously—that is, at the same instant when they take place, the recording should take place. The first process, of Impartiality, excludes influence from my feelings. The second process, of Simultaneity, excludes influence from my mind in the form of thoughts, so that Awareness is a mental function which is not thinking or any kind of a form of mental function that we know about. It is entirely new, and for that reason we call it 'Objective.'

So when I now wish to Work—and we call it 'on myself'—I start to create something that I hope will function. We call it a little 'I' which becomes Observer, which is part of me as created by me, sometimes one says with the 'help' of God, and then this 'I' Observing me—which I now call 'It'—collects facts and data about the behavior of this body physically. This is Work. I am existing as I am in different activities, but it doesn't matter what activity I exist in, or whatever

the body is acting with, or just does. The fact that I am interested in and that the little 'I' is interested in, is only that this body exists, and that Observation of this body has to be Observed without any thought and without any feeling—so, Simultaneously and Impartially—and therefore it doesn't make any difference in what kind of activity I am engaged, as long as I would record the existence of the body.

Now, there are practical difficulties; if the body is engaged in certain activities which require a great deal of attention and energy and I have only a certain amount of energy available totally within my body or my personality and I try to separate such energies into two kinds—one for the maintenance of myself as I am, subjectively, and the other for the purpose of creating something Objective—it is a question, then, of division, and since I cannot increase the totality, I have to make a division in such a way that there is enough left to go in the direction of Objective life, and the rest can go into subjective life. Now, if my attention in ordinary life, being subjective, takes up all the energy because I am intensely doing this or that, then there is nothing left, not even for the thought of wishing to Work. So, the practical difficulty is that I try to select certain activities in which there is a chance that part of that energy might go to the fulfillment of my wish to Work, and in that creation of that what is little 'I' there may be a chance that at a certain moment certain facts are recorded which are truthful. But when I start doing it, I will find out immediately that whenever it is, there is only a certain quantity of that energy available; when it is gone I fall back again into my ordinary, unconscious or subjective state.

Can you follow that?

Questioner: Uh-huh.

Mr. Nyland: So now, you follow it by means of practice.

Questioner: Uh, no question. First, how can you ... how does exactly one go about creating this Objective recorder, and how does one keep it.

Mr. Nyland: It's a difficult thing. You see, you don't have it. That is, you only think about it. You feel it, you wish it, and you have to wish it really as something that is important. Because it has to be a wish that you hope will, when it is fulfilled, will actually help you, and if you want it to help you, you have to know in what direction you want to be helped. So you have to define the reason why you even wish to Work, and that is based on a motivation of yourself, knowing enough about yourself or the condition in which you are, and to some extent you have to wish for an improvement. That is, you have to wish for something that at the present time doesn't exist,

simply because that what does exist is not agreeable enough, or is not sufficient. Otherwise there is no motivation.

Whenever I want to do any kind of activity physically, emotionally or intellectually, I always wish to gain something as the result of that activity. Even if it is an activity simply for enjoyment, I gain a feeling of enjoyment while I do it and perhaps, in addition, I may feel healthier. I may not have any purpose in walking around, but I enjoy walking in nature and seeing this and that and the other, and that sense of an enjoyment gives me a realization that I am alive, which again, for me, is an agreeable state to be in. So, whatever I wish to do has to have a motivation and it is based definitely on something that I consider fact, or at least a fact for me; and that therefore the reasons why I wish to Work on myself is for the definite knowledge of myself, that that what I am is not sufficient for my life.

So you see, it's not a question of satisfaction ... satisfaction of curiosity. It's quite definitely something that I know that I must do for a very definite reason, and if that reason is not there, I won't do it. I may do it out of curiosity, but it will not be sustained.

The question, now, is what do I wish to gain. Because that what I am at the present time and I don't like it, what is it that I don't like about it. And of course I can give many reasons why I don't like myself. I can say I'm uncontrolled, I'm haphazard, I'm lazy, I'm this and that and so forth, or I can say that if I believe what I am, and I see what I am, and I have enough self-knowledge about that, then I will also admit that I am not as yet complete as I wished I could become, and that definitely I'm limited in my emotional atmosphere and I am very definitely limited in my intellectual capacity.

But you see, there is no question of arguing about that because someone says, "I'm very satisfied and my mind is as brilliant as they make them, and it's quite all right for me for ordinary life." So I think there has to be something additional to that. If I believe that I am not complete, then it is a question: for what I'm not complete. Am I complete for this Earth? And when I am honest, I have to say, "Yes, there is no reason, absolutely no reason for me to Work on Earth." I have to have in mind that something of me is not as yet complete, and when it is completed it might have a different kind of a function; and it may not be necessary to be on Earth, or there has to be a definite reason why I wish to complete it, in order to build something that doesn't exist now. I can also say that if I wish to Work for that, that in Working I will have a different attitude on Earth towards myself, but that is then a secondary result of my prime

reason: Why I wish to Work.

So I think you have to be very clear about that first, because if that isn't there nothing will ever sustain you. And simply the fact that you might know what it is to Work and I explain to you how to Work and the reason why you should, you may not agree with it at all and unless there is something in you that really says, "Yes, that is what I want to do" then you have a chance to continue, but after a little while the curiosity dries up.

Questioner: I don't think it's curiosity, but there are certain things in me that ... that agree with most of what you said and want to Work, you know, to better complete myself. But then there are other parts of me that get in the way and prevent it.

Mr. Nyland: Yah. That is usually that way, because nature will not help you.

Questioner: Well, how do you keep that from happening?

Mr. Nyland: By introducing something impossible. [laughter] Now it sounds paradoxical, but it isn't, because my mind is capable of visualizing certain things that do not exist and which are much more agreeable than what I am living in now. If I can conceive and describe, even, what is the state of Heaven, that even if I don't live in it I may even believe in it and perhaps hope for—that after I die I will go there. If I cannot prove the existence of God, I can still believe in the existence. If I cannot 'nail down,' as it were, definitions for Infinity, I can say always it is everything that is 'non-finite'; and it is this particular capacity or the ability of the mind, of having a certain vision of the future, of anticipation of that what might happen which is not here yet, which causes in my mind—and followed, by that, in my heart—a certain activity that I consider 'creation.' So if I want to have help for my life I can create any kind of a thing, outside of me or inside of me, which I can endow with a definite function of helping me and guiding me when I need it, and I hope that then that what is helping me can, in time, be sufficiently strong to take over.

The whole idea of religion is that I believe that there is a God somewhere who, in turn, whenever He wishes and whenever it is right for me, that I then will realize what He is for me and that I, in my attitude towards Him, wish to be in such a way that He actually will notice me. And I simply now say 'He' in order to bring it down to an ordinary level of personification, which of course isn't and I know well enough that it isn't. Because when I say He is 'Infinity,' I have no words for putting Infinity in any kind of a form, but at the same time I try to come as close as I can to a concept so that, assuming that the concept is not correct, that when I start to

Work with such a concept that gradually I will accumulate facts which are more correct and that then gradually that what is an originally non-existing concept will became a reality.

And this is the way I function so often in life; when I want to reach something that doesn't exist as yet but my hope that when I am on the right road that I will get there, will sustain me. I may not know anything about Washington, but if someone says, "Here is the road to Washington, just keep on walking," if my wish is I want to go to Washington for some reason or other, then I will keep on walking—as long as I have hope. If any direction is given to me to something that says, "That can ultimately become your guide, and I need a guide," I will go to the end of the world. If someone honestly tells me, "The only way in order to get rid of your subjectivity is to become Objective," then I have a perfect right to ask, "But how do I become Objective?" Then someone says, "Do this, do that, do that," and if I have belief that that might help me, I will do it. And then of course, if I do do it and if, in that kind of a process of application, I find out that there is perhaps some truth in it, I will be stimulated to continue.

And that is how reality comes. The reality comes, then, as an experience as the result of an assumption, and when it is once my experience no one is going to take it away from me, because my experience is my reality.

Have you been coming to these Groups before?

Questioner: No.

Mr. Nyland: First time? Have you read any?

Questioner: I read most of In Search of the Miraculous, but I haven't finished it yet.

Mr. Nyland: Read All and Everything. Try to read it very slowly. Not that you have to understand it but just, if you have enough endurance keep on and if you can, take a little task to read it at least, let's say, ten pages a week, three pages a day—whatever it is, but something that is sustained. Because if it is just a little haphazard it will not have any effect ...but of course if I want to go to Washington very much, I cannot be haphazard about it.

We can talk some more about it if you ... if you have a little bit more of that kind of language and if you are a little bit more clear about why you really want to do it.

All right?

Questioner: Thank you.

New Questioner: Mr. Nyland?

Mr. Nyland: Yah.

Questioner: Um, a lot of times when I ... I Work on myself I get a feeling like, that my body is realer than my thoughts and feelings, and I don't think that's correct, but...

Mr. Nyland: Say it again. Your body is what?

Questioner: ...and particularly it's like, a lot of things have been going through my mind and been going all over the place, like, all day; and then I just go, you know, by myself and I just try to Observe myself doing something very simple. One of the feelings that very often comes to me is that somehow my body is realer than my thoughts and feelings.

Mr. Nyland: More real?

Questioner: More real.

Mr. Nyland: More real than what.

Questioner: Than my thoughts and feelings.

Mr. Nyland: No. It's more material.

Questioner: Is ... is that right?

Mr. Nyland: No.

Questioner: No?

Mr. Nyland: No. But it is more material, that's why you call it more real. But if there is a concept in your mind, something that you know as absolutely as you know ... for instance they say, "What is your name?" and you say, "My name is so-and-so" and someone questions it and you say, "Oh no, I am sure," there is one thing I am sure about: that's my name, it is a reality for you. The reality is that you breathe, and you know it. You also know that if you stop breathing you die; you also know that, and you know that perhaps even by a little experience. The reality is that what you are now exists, it doesn't matter from what standpoint it may become unreal and from what standpoint it may even become more real.

At the present time, living on Earth I have to start something at a certain point, and I start at the point of materiality and I say, "This is real." Now, I can defend it because I can touch it, but if I look at it scientifically my name is not real, there is much more space inbetween the molecules, but for practical purposes it's enough. When I start with practical life and I consider myself functioning and I say, "Yes, I have a body, I have a feeling, something that functions like it, and a mind," all three apparently are needed for my personality and there is no question about it; because I cannot stop either one ... they all three will function, some is a little bit ahead of the other but it doesn't matter: they belong to me, and that for me is a reality, it's the reality of my

existence.

Now, if my thought or my feelings are a little bit more or less real it doesn't matter very much, but if I am interested I try to reduce them all to the lowest reality in which there is no particular activity which is extraneous. So when you have states of that kind when you start to doubt a little bit about your own existence, try to relax.

Have you ever heard a relaxing exercise, as an exercise?

Questioner: No.

Mr. Nyland: No. First time you are here?

Questioner: No.

Mr. Nyland: Oh? How come you have never heard about relaxation?

Questioner: I don't know. No one's ever talked about it.

Mr. Nyland: No one ever told you?

Questioner: No.

Mr. Nyland: My usual answer is to refer you to a tape, to listen to one. It's a question of Draining yourself of extraneous thoughts, extraneous feelings, and extraneous muscular tension.

Questioner: Oh. Well, I've heard of that.

Mr. Nyland: That you have heard.

Questioner: Yes.

Mr. Nyland: When you are in that state and you are a little bit uneasy about yourself, try to reduce your 'life-Being' to as low a level as you can, materially, even spiritually or feelingly, and intellectually. After you have Drained this and you are still alive—because you know you are—you are in a much better state to consider yourself what you really are, and then you can start thinking or feeling and allowing it, and you can even allow your body to walk. But when you start any of these three activities start very slow, as if something is in command of you and you will say, "I will not allow myself to go haphazardly with my mind in a chaotic state. I will not allow to give it attention. I will not allow my feelings to run all over the place." I will try to have my feeling regarding one or two things—whatever I like to do, whatever I really wish, whatever I can have any feeling for—and as far as my body is concerned, I would like it to move or to do something with this body that I tell the body to do. I say, "Wash your hands, body," and there are your hands, washing. You say, "Stand up straight, body," and your body stands up straight. You say, "Now bend," and you bend over. Now you say, "Lift my leg," and I lift my

right leg. I stretch out my arm, I move my head; these are ordinary movements, now I say "Use your voice." All this without becoming Aware; don't think of it; just do certain things in ordinary life in a very simple way so that you become a little acquainted with simplicity.

You're making things much too complicated, and they're really very simple. Like a handshake. Nothing has to be added to a handshake—unless you wish, and then you can grip it and you can make it a little longer and you can have some expression in your fingers. But when you do it, simply say "Good morning." Reduce your life to those times when you can afford it in a very simple way; ten times a day, and stop the ordinary mechanicality that runs away with you. It is idiotic. One should recall oneself to the simplicity of an existence, and then if you wish you can go and do this and that; but from that standpoint—having made the attempt to start at a low level—soon you reach a little higher level.

Questioner: Mr. Nyland, do you think that kind of simplicity is realer?

Mr. Nyland: No. No. I haven't said anything about the reality of simplicity.

Questioner: What is it...

Mr. Nyland: It is simpler.

Questioner: Of a higher value?

Mr. Nyland: No. It is less involved. It requires less energy. The level of Being, you can say, is even 'lower' because I am not active or I'm not thinking, I'm not feeling but I'm just barely existing. But I keep on breathing. I became acquainted with my instrument which is my body, that's all. Because I have a body to be used, and I use it in ordinary life for different purposes. I use it for thinking and I use it for a feeling and I use it for picking things up, but I want to reduce that, as an instrument for me, to the lowest possible level without letting it die. And by 'simplicity,' I mean to reduce every manifestation, every thought, every feeling, to reduce them to a minimum; as if I could imagine myself being as young as a baby: I still exist, and it would be a very pure state and 'nothing,' you might say, 'to be sneezed at,' but it would bring back to me what I am in reality as compared to the outside manifestation.

All right?

Questioner: It does bring it to reality.

Mr. Nyland: I talk now about reality as an essential quality. I say there is more reality when it comes from a deeper place within myself. 'More' real. I don't say that the other is not real.

Questioner: Oh, I see.

Mr. Nyland: You understand?

Questioner: Ya. Uh-huh.

Mr. Nyland: It's not a question of distinction between unreality and reality; only in the intensity of reality. If I extend my arm, it gets away from my body; it still belongs to my body, but it is away so it is a little bit more 'outside,' as it were—more outer appearance—whereas within my body my heart would be the center, I would then say that my heart is more real as essential quality as compared to the outside, where my fingers are.

All right? Good.

You see ... but... Yah ... all ... but always the same! Other questions! Other people! What is it? What's the matter with you! Aren't you alive? Haven't you any questions at all? Why do you come. It's much more important that you stand on your head than just sitting. What is alive in you, for you, that you wish as an aim. How you want to grow up. What do you want to do in your life, with your body. What do you expect. What aspirations have you got. How do you want to live tomorrow.

Yes.

Questioner: I want to live in a way...

Mr. Nyland: I'm not asking you.

Questioner: Oh. I'm sorry.

Mr. Nyland: [laughs]

Questioner: I must leave now, but I want to thank you very much.

Mr. Nyland: Okay. I'll see you again.

Questioner: Yes. Thank you. I want to ask you one other brief question. Uh, it seems, from this recommendation to simplify things—like just washing your hands and washing your face and doing simple things like that—I heard that many times, and I've also heard...

Mr. Nyland: Have you done it?

Questioner: Yes, I have...

Mr. Nyland: Good.

Questioner: ...and it seems to me that ... that it's helpful. Um, I've also heard that the explanation of being able to Wake Up in real life, in real life situations ... and I've also made attempts to Wake Up when I've been involved in, you know, in kind of a sudden way—in a shock situation—to Wake Up when I've been involved in very subjective and normal life.

Mr. Nyland: Why ... why do you want to do all these things. Why don't you Wake Up when you tie your shoe laces, or when you drink a glass of water.
Questioner: Well it seems to me that kind of situation allows a kind of atmosphere...
Mr. Nyland: No, it doesn't. It takes you all up. There is nothing left for the creation of an 'I'. The little 'I' has to be created. It isn't there, and it's not going to be there even if you pray for it. You've got to make it. Something in you has to get busy wanting to make something that is going to be of value. So, you are not going to do it in the midst of all kind of activities when there is absolutely no chance. It's utterly silly, and it is a misunderstanding of Work.

Work must start when things are extremely simple, then there is a possibility of dividing energy. You will always remain unconscious. Your thoughts about Work are not Work. Your feelings and good intentions about it are not Work. Work is actually application of a thought or a feeling I have, in the reality of doing; that is Work, and if am really serious I will do it at such a time that I feel I have a chance to give it to that, and not to my ordinary life. And don't talk about trying to Wake Up in the midst of ordinary life. Forget it. You will, at times. The aim is to be Awake when there is nothing of ordinary life, actually, to attract your attention. Start with that until a little bit of 'I' starts to function and starts to grow up, and then you can venture out into ordinary life when it becomes a little bit more complicated.

But there is always these ideas—that I want to start when I am in the midst of a conversation, and now I will attempt to Work; when somebody is scolding me, now I want to Work; when I have to catch the train, and now I want to Work; when I stand in the bus and everybody is obnoxious to me, now I will want to Work. Work when you blow your nose, when you tie your tie, when you cut your toe nails, when you take a shower, when you put a piece of bread in your mouth, when you try to say something over the telephone; but very slowly, so that actually something is there that starts to direct it, and then you may have a chance of seeing yourself, and hearing, and knowing that you are talking, and maybe you can be Objective. Make unnecessary movements—as you sit and cross your legs, and then the other leg and back again; and that you sit and you have your hands folded and you undo them and you make a fist and stretch your fingers—and you close your eyes and you try to remain Aware of your body sitting. Or when you rub your eye with your hand, and you are Aware of that movement.

These are the things. That's how one starts. That is the little ABC of the alphabet. We don't start with MNOP, and so forth. Very simple aim. A little bit of a concept of a thought;

how to put it in letters, how to make a word out of letters, how to make a sentence out of words, how to take care of the syntax, how to take care of the different emphasis and the kind of words I want to use, how to connect sentences, how to write so that something is inbetween the lines, and then maybe I have an essay of my life.

It's a long time. A baby does not grow up overnight. It takes a year before it even can start—or dares to start—to walk. It is crawling. It wishes to grow, it has to wait eighteen years before it's full grown physically.

What do you expect, this kind of Work to just come against all the odds of your ordinary, natural existence? Your constant, unconscious state for all the years that you have lived, with which you are of course identified, and it takes time to loosen it up, to start to find out what is really the truth. And you do it in certain conditions where you have at least a little bit of a chance of success; because if you try it at any other time and it doesn't work out, you might think that it doesn't work at all because it doesn't work in your case, and it wouldn't be fair—neither to Work nor to you.

Sit for five minutes in the morning in a chair, and just move your legs and your arms and your head. No more. No thoughts, no feelings; just move and become Aware of your body moving. No judgments. No falling asleep. Remain alert, and at each time when you can become Aware, the alertness goes over into that Awareness when there is an acceptance of the fact that you exist without judgment, when you can be Impartial to that simple body sitting in a chair. Do that for five minutes as a task from now until I see you again, and forget about all other kind of forms of Work intentionally. It will come—you will be reminded, there's no doubt about it—and keep on reading, but that is a task if you want to learn how to Work.

All right?

Questioner: Yes.

Mr. Nyland: Okay.

Questioner: Can I ask you one other...

Mr. Nyland: Yah? In relation to that?

Questioner: Yes

Mr. Nyland: Okay.

Questioner: In relation to that.

Mr. Nyland: Yah?

Questioner: Is, for instance, being by yourself and standing on your head considered as simple as sitting in that chair and moving your head.

Mr. Nyland: [chuckle] I said I don't care what you do. You can stand on your head. I said it in connection with the existence of your body. It still exists, even if you stand on your head. You can go through all kind of configurations.

Questioner: I like that.

Mr. Nyland: Yah, but the difficulty is that it takes energy and attention away, so what will be left for wishing to Work?

Questioner: Still, it seems to me that would ... that would help ... help focus that energy and attention, something that might be...

Mr. Nyland: No. If you are honest, you will know that it doesn't—if you're honest.

Questioner: That answers the question. Thank you.

Mr. Nyland: Yah. You can try it. You'll find out.

Yah.

New Questioner: What you just finished saying, if I really am honest about my own Work efforts, I have to come, and I do come, to the conclusion that ... that times that I recognize it as real in the sense of trying to do something when it's the purity of a wish and a quietness in me that allows me to Work, is when I'm by myself in the morning and in my room. And that continues to be for me the something that's real in Work. And when I do that I'm reminded during the day often about Work, but rarely do—except, say, days at the farm, or when I'm out in the country at my own place—rarely do my efforts ... or do I bring anything to it of the kind I'm able to in the morning. And yet, I feel like by now I should be able to do more...

Mr. Nyland: I think ... I think that's right: I think you should. I think that the road to Heaven is paved with good intentions. I have no doubt that at certain times a person feels he 'ought' to, but of course the actuality of daily life prevents him; and to sustain something that really touches you, when it goes inside and then becomes covered up with the outside world, how can I find it? Unless at a certain time I lived with it in such a way that it is constantly with me, and if I learn—and it is a question of learning—that in my outer manifestations I ought to remember that there is something of my inner life.

There are people who walk with God. How do they? Every step they take, God is there for them. And you can say that is exaggeration and it is perhaps over-sentimentality and perhaps it

is something like a flagellant, but it is always that one has to chastise the flesh. One has to chastise one's manifestations in the outside world because one is so used to live there and wishes to live there, and to see in that where it comes from—from me, the realization that I also am not only that what is the manifestation, but something that is alive within me—then at least I will try to learn to do certain things in which I already divide myself, and I don't forget. When I love someone, I don't forget. I might drink a glass of water, I may buy something in a shop—deep down there is something I know, I don't forget. When a person is sick and I'm a nurse, I don't forget I'm a nurse when I care for the sick person. If I am in danger I don't forget my life, I protect it. When I know that I am mechanical and I wish honestly to become free, I don't forget that I am mechanical. If I am in prison, all I have to do is to look up at the bars and I am reminded.

These are the things in ordinary life that can help me to 'bring me back,' as it were, to that what is the principle. And that principle belongs to my character. When that character is there and it is strong, then I say, "But I don't forget because it is indelibly engraved in me, why remind me," and it's quite right—in certain instances I don't have to be reminded. But some people are more punctual than others and some people have to learn how to become, and maybe have to write things down on a piece of paper so that they can take it out of their pocket and read it. But I am quite convinced that as I know that I will die and I have it in my mind, I will act accordingly.

Questioner: It's not a question of reminder. It's a question of ... of feeling.

Mr. Nyland: If the reminder is there, you will actually Work when the wish is there.

Questioner: That's what I mean. The wish...

Mr. Nyland: That depends on how you consider yourself. If I hate myself sufficiently that I have to do something about it, I will do it. If the fact of my mechanicality is like a pebble in my shoe, if I do wear a hairy shirt and I allow myself to have that experience, I will be reminded each time that it bothers me. So it's a question of depth of one's Conscience how far is my inner life, how deep should it go. Does it ever stop? Can it reach a point of no return? Is it really what I try to find in my life? Because when there is no return I can go all over the place, because then I have found the solution.

Try simply in activities, whatever they may be, to deepen them to make them more intense. Intentionally, if you can, actively, forcibly, physically; if you can, add feeling or even emotion; if

you can, try to be with your mind present, with your ordinary mind so that you see what you're doing is right. When there are these three kind of forms of intensity a Man is quite different, and then because of that he will never forget. He will never forget anything.

What other things. Who is new tonight, who is for the first time here. Are you disappointed?

New Questioner: No.

Mr. Nyland: Have you no questions? Tell me, then, why you came.

Questioner: I would like to know what books to read, to begin with, and if it's difficult to obtain them and where they can be obtained.

Mr. Nyland: Oh, I don't think it's so difficult. Ask Bill Clift what you should have. In Search of the Miraculous of Ouspensky is good as an introduction. There are other books similar to it. The one book that is important, of course, is Gurdjieff's own books, All and Everything and Remarkable Men, but I think...

Questioner: Is it good to begin with one rather than with another...

Mr. Nyland: No, I don't think it matters at all. It depends where you are. Because the terminology can easily be learned. It's a question of where it will fit in your state—what appeals to one, you see, what it is that you take out of a book. If you take something that intellectually is satisfying it won't help you very much, but if it is something that is there emotionally, this is correct; or he ... it hits that point right in me, and that then, because of that I know I have to do something, then it starts to have value.

Reading is not everything. Reading is just the possibility of opening up, for then Work starts after that. When one is to that extent open, it is then I see that there is a possibility of doing something with what I know, then I really start to become alive. But if I put it back on the shelf and say "that's a beautiful book" and then forget it, it's of no use.

Ask Bill, he can tell you. There are several books about Gurdjieff and about some of the ideas, and some may appeal to you more than others. It depends a little on your taste and what you can wade through and what you are willing to sacrifice for the sake of reading All and Everything, for instance, but when becomes a little difficult it probably becomes much more worthwhile.

New Questioner: If, in the past one has been aware of certain deficiencies and has set about to do things which could build components in one's makeup that would amend these, or supplement

these deficiencies and one has mastered these after committing oneself to watching oneself doing these things which were, at one time, difficult, and then one puts too much into it after one has mastered it, is it advisable to just turn away from things one has built...

Mr. Nyland: It doesn't make any difference if you master them or not, from an Objective standpoint. The question in doing it is, actually you have accumulated facts which are more truthful about yourself. You see, the dexterity has nothing to do with it. The deficiency has nothing to do with it. I am what I am, but it is quite sufficient as an object, and the Objectivity simply means that I collect facts about myself whichever way I am, and I will accept whichever way I am and whichever way I am acting. And whatever I am, I don't describe. So, I can be very efficient and dexterous and I have overcome many deficiencies, and still I can be an ordinary Man—quite unconscious.

I'm afraid that if I try to fill up the deficiencies, I become very much attached to myself and I will have a hell of a time becoming Impartial. You see, it is ... I think it is even deleterious, because it prevents me. I live very much on Earth and on Earth I have reached a certain level, but by reaching it there is perhaps a little pride in it and perhaps an attachment to what I have done, but I am afraid I become much more bound.

The purpose of Work is, in Objectivity is to become free, or to set something free. There is the principle, of course, that is involved in it, so that that what is life which is now in the body ought to be set free during this lifetime instead of waiting until the body dies. That's really the principle.

Questioner: Perhaps what I was getting at is that, in certain circumstances it's quite easy for me to be Aware of myself.

Mr. Nyland: Is it?

Questioner: I think.

Mr. Nyland: I don't think so. I think you're involved...

Questioner: No.

Mr. Nyland: ...not Impartial at all. You don't understand the word 'Awareness.'

Questioner: ...then in other circumstances it's a little more difficult...

Mr. Nyland: Let's settle that first. You are alert to yourself. You are very much alive to yourself. You know also ... and usually that is by memory, it's not instantaneous. You don't understand Awareness yet, you don't know what Impartiality really means, and you don't

understand Simultaneity. You might 'know' it, but you don't know it by experience. Try to do the simple things I suggested to you, and find out for yourself.

Questioner: There's one more question I'd like to ask...

Mr. Nyland: It's all right.

Questioner: ...and it is quite personal. I came here some time ago, about a year ago, and I was at breakfast with you and a group of other people...

Mr. Nyland: Yes. What else, then?

Questioner: ...and, uh, you asked if anyone in the group would like to go to New York, because you had an empty seat in the car. And, uh, a large part of me would have liked very much to ride to New York with you, and for some reason I, uh, hesitated and lost out on the chance, which may have been very important. And that's been on my mind for some time. But as it was, I ended up in New York anyway for some other, trivial reason.

Mr. Nyland: That same time, you mean?

Questioner: Yes.

Mr. Nyland: Yah. And what happened?

Questioner: And, ah, as it was, I came to a meeting in New York City at the same time. And I kicked myself quite a bit for that.

Mr. Nyland: The meeting was no good?

Questioner: The meeting was good. And yet, I was not on time.

Mr. Nyland: You were not on time? [laughter] Huh?

Questioner: I wasn't on time.

Mr. Nyland: What wasn't on time?

Questioner: I wasn't.

Mr. Nyland: You were not. And what happened. Didn't they let you in?

Questioner: Well, I did have the insight that I would always, as much as possible, not hesitate again when something came up.

Mr. Nyland: Good. Maybe it's good. But they ... they let you in, didn't they?

Questioner: Ah, after the music stopped, yes.

Mr. Nyland: Ah. Too bad. Was it on a Friday? Ah. Well, let's say ... will we say it's 'your loss'?

Questioner: Well, perhaps it wasn't a loss, because I think I've gained...

Mr. Nyland: Well, then it was your gain. [laughter] Now, what are you going ... what are you going to do now. Will you now know that you shouldn't leave opportunities go by?

Questioner: Perhaps you can feel my feet itch.

Mr. Nyland: Yah, maybe. So will we say, "let's hope?"

All right.

Yah?

New Questioner: Um, how do you know when you get this Awareness of yourself. As he just said, he thought he had been, you said he had been alert, not Aware.

Mr. Nyland: Well, it's a little difficult at the beginning to distinguish because you start with a certain alertness, you acknowledge of course that you are alive, and there are two things that have to be done: that is, instead of having a memory which records also facts about yourself, it has to become at the moment when it actually takes place. That will take quite some time, because your mind at the present time is not capable, and to educate a little bit of the mind that might become capable of that takes quite some time. I think the second part, which is Impartiality, I think it's a little easier. Whenever you Observe anything of yourself, if there is no thought or no feeling about it—that is, if the recording of that what you are doing is so completely leaving you cold, without any description, without defining it, without classifying it, without liking it or disliking it. And that's a very difficult thing, because as soon as I notice certain things of myself I have an opinion—unless that what I am doing is so automatic that I have no interest in it anymore.

Now, when it becomes automatic my feeling can still he employed a little bit because of the purpose of such automatism, but when it is something that I do a thousand times a day like lifting my finger to do certain things, or to drink a cup of coffee, or even to comb my hair or to put on a coat or a jacket, or when I just simply walk, or when the habit is lifting up a telephone when it rings, or whatever are little habits of myself in which I don't use my head anymore, then I think it is a little easier to become more, let's call it 'instantaneous'—that is, to be able to notice certain facts without associations. When it is habitual for me and it comes back to my ordinary consciousness, then I can look at that what is me almost without having any interest to change it. But as soon as I am Aware I introduce some kind of an element on account of which I will change what I am doing ... and as soon as I now know that in this process of Observation I have introduced a wish to make a change I know that I have made an attempt to be Aware but, you

see, the change has to be without any particular reason, than only that I happened to, so-called, 'look' at myself.

That is the beginning. After some time, Awareness will leave a very definite state. Sometimes one says, "I know intellectually that it has given me a little bit more 'light' about myself, or I have seen things I've never seen before and sometimes it leaves a 'taste.'" The taste is the level of an increased Being, or I increase the level a little higher than I was before. Also, as a result one can become physiologically a little different.

But I don't want to go too much in detail what the results are of an Awareness. If Awareness and Awakening is a state that is described by being light as against sleep which is in the dark, I surely ought to know when a thing is a little lighter and not total darkness, and this is really the way I will know if I really am Aware: that there is more light; that is, I see more, but Impartially.

Questioner: Is this what you were saying before: um, feeling more free, or becoming more free?

Mr. Nyland: Yes. I think that of course has much more connotation than just a little freedom. There is a very definite purpose for making one's life free from all manifestations. It's in order to prepare oneself that I can live without a body, and that the accent of my life can be placed either on my emotional body or on my intellectual body. It is, to a certain extent, is a preparation for the continuation of one's life if one is interested, but it has a side effect—I said a 'secondary reason'—that in doing this, in during this process there are certain possibilities that it affects my ordinary life as it is now. But that, I think, becomes too complicated and I don't want to explain it. Because when 'I' exists and starts to predominate, or at least to take over, many things will happen under the influence of the presence of 'I' because 'I' is of a different quality. But you see, that involves too much, and I don't want to become too theoretical.

Yes.

New Questioner: Earlier this evening you said, when a mystic unites with his Godhead, that the emotional body would become satisfied. Uh, the satisfaction, does that prevent further understanding intellectually?

Mr. Nyland: No. I think it is not being able to give up what are the obstacles that are in the way. I think in an emotional development, that what has to be learned is a detachment from body. I am still attached to myself even when I have a feeling, because the feeling expresses itself in the body. When I learn to have feeling and going over in an emotional state because that is the

direction of a mystic, I have to learn to be able to live emotionally without wishing to express it, and that is the greatest difficulty. Do you understand what I mean?

Questioner: Not ... not completely.

Mr. Nyland: Try to think about it, whenever you have a feeling, how do you know you have it. It's your body or your intellect talking about it, and then if you can, try to imagine that in a state in which one is emotionally involved, and then living in that emotional state without expressing it. Expressing is always the form. To reach God, one has to become formless because God is infinite.

Yes.

New Questioner: I'm a newcomer to this Group and I came here because people that I know—it seems that I know—have become seemingly more beautiful and more strong and more aware, more in control of themselves now than they were before they become involved in the Group here, and when I come into this Group I hear you talking about becoming Aware, taking time in the morning to become Aware of your body or becoming Aware of certain things, and I followed it. I don't know if I followed it at times or not, but am I biting off too much to begin with, in trying to become Aware, as I am, of God within me, and of love. Those two things I equate very strongly—that God is love—and I've tried to become aware of both things and to learn more than anything else. The only thing I'm seeking to learn, now, is how to love.

Mr. Nyland: I think that's right.

Questioner: Is that too much to learn, or should I wait...

Mr. Nyland: No, I think it is quite right, but you can always have an aim that you can never reach. You know, one has to remain practical. I can say, "God is love and I am loving; therefore I am like God," and of course it's an absurd statement... [tape runs off].

End of tape